ELSEWHEN

Volume Two

ISSUE #7

Exploring Mysteries of Time and Space

Number One

Featuring:

Big Wally of Oregon: The "Monster" of Wallowa Lake

The Relative Purchasing Power of Metals in Ancient Times

Strange Desert Encounters

Cosmic Theory

The Ancient Poltergeist

Plus: The UFO Observer, Letters to T.A.R.A. & Off the Bookshelf

NOW 8 PAGES!

ELSEWHEN

THE OFFICIAL NEWSLETTER OF
THE TEMPORAL ANOMALY RESEARCH ASSOCIATION

Volume Two Number One
ISSUE #7

Editor

Mark R. Gardner

Assistant Editor

Bill Harkonen

Contributors to This Issue

Gary Mangiacopra
Louis K. Bell
Kimberly Wajer
Magnús Eiríksson
Fred Allen
Thomas A. Luce
Hugh Trotti
Alan Peschke

DISCLAIMER: The views and opinions in this issue of Elsewhen, unless otherwise stated, are those of the author and are not necessarily those endorsed by the Editor or the Temporal Anomaly Research Association.

This Issue of ELSEWHEN Is Dedicated to the Memory of

Buddy Holly, Richie Valens, The Big Bopper, Elvis Presley,
Sam Cooke, Eddie Cochran, Bobby Darin, Jackie Wilson,
Otis Redding, Jim Croce, Marty Robbins, Harry Chapin,
Karen Carpenter, Rick Nelson, John Lennon and Del Shannon.

Gone Too Soon But Your Music Lives On.

ELSEWHEN is published quarterly by the Temporal Anomaly Research Association, P.O. Box 20173, Keizer, OR 97307-0173.

© 1991 by T.A.R.A.

Price per copy is $1.50 in the U.S. T.A.R.A. is not operated for profit. POSTMASTER: Send address changes to T.A.R.A., P.O. Box 20173, Keizer, OR 97307.

From the Editor's Desk

Cras credemus, hodie nihil
-- Tomorrow we will believe, but not today

Greetings! Welcome to the first issue of the second volume of *Elsewhen*! It is hard to believe that six issues have already been published! You may notice a few minor changes in this issue. This is because I have upgraded to WordPerfect 5.1. There are a lot more things I can do from now on. But the real changes begin with the next issue...

All through this year I will be continuing to make format changes to *Elsewhen*. Each issue will be different in some way from the one that preceded it. I hope you feel that this means "better"! Your comments and suggestions are still valued and strongly encouraged.

I hope to begin field research this year. I will be out and about gathering material for a number of interesting articles I've thought up. I am planning to include a new regular column in the future, entitled "The Mysterious Northwest" (or something to that effect). In fact, you might consider this issue's article on Big Wally to be the unofficial introduction to this sort of subject. Since T.A.R.A. seems to be the only organization of its kind in the Pacific Northwest, I felt *Elsewhen* should start to focus on some local mysteries.

This issue includes an article on a possible cryptid in Oregon, a scholarly metrological piece by the late Louis K. Bell, a follow-up to last issue's time traveler piece, an interesting article by Tom Luce, and another excellent contribution by T.A.R.A. friend, Hugh Trotti.

All in all it looks like a great issue. I hope that you enjoy it!

Mark Gardner

♂ A Dictionary of Supernatural Beings and Monsters ♀
by Mark R. Gardner

Are you interested in Fairies, Elves, Mermaids, Ghosts, Werewolves, Vampires, Minor Gods, Goblins and Other Monsters?

If so, you will find this pamphlet, based on the author's previous two-part work, very useful.

Only $4.75 in North America & $6.00 Elsewhere!
Please order your signed copy today.

Big Wally of Oregon: The "Monster" of Wallowa Lake

Based on a Manuscript by Gary Mangiacopra

"The creature just seemed to be enjoying its swim..."
- Mrs. Janice Bryant, witness

The mountainous regions of Wallowa County, Oregon, have rightly been compared with its counterpart in Switzerland for such picturesque beauty and personal enjoyment. But the main difference between these two geographical regions is Oregon's Wallowa Lake contains a reputed lake cryptid that has been reported for over a century of time.

Wallowa Lake is roughly six miles long by a mile wide and its outlet is obstructed by a dam. Previously, in the 19th Century, grown 2-foot long sockeye salmon with average five-pound weight migrated from the sea to Wallowa Lake to spawn. By 1881 annual salmon catches by white settlers amounted to 60,000 pounds, but by 1884 the first of a series of dams began to block migrating salmon. A heavier dam built in 1890 caused the end of the salmon runs, leaving only today's small, landlocked salmon in Wallowa Lake.

Though the Nez Perce Indians originally settled in the Wallowa Valley, camped along the shore and used the lake extensively for fishing, they were afraid to venture onto its waters. They believed that a large water serpent inhabited it.

One romantic Indian legend tells of lovers of warring tribes -- the Blackfeet and the Nez Perces -- escaping together and heading across the lake to the other's encampment. This escape caused warriors of both sides to get into their canoes and paddle across the lake, meeting in the middle with a fight ensuing. Suddenly, a huge monster appeared and sank all the canoes. After this, the Indians were afraid to go onto the lake.[1]

The first white settlers began to arrive by the early 1870's and began to displace the Nez Perces. By 1875 a total population of about 35 was in surrounding farms. Ten years later the population had grown to the point of sustaining the existence of the *Wallowa County Chieftain* newspaper. An 1885 edition contained the first report of the Wallowa Lake cryptid on October 30th:

"A prospector, who refuses to give his name to the public, was coming down from the south end of the lake on last Friday evening in a skiff, when about midway of the lake he saw an animal about fifty yards to the right of the boat, rear its head and neck up out of the water ten or twelve feet, but on seeing him in immediately dived. He ceased rowing and gazed around in astonishment for the strange apparition which he had just seen, when it raised about the same distance to the left, this time giving a low bellow something like that of a cow. It also brought its body to the surface, which the prospector avers was one hundred feet in length. The monster glided along in sight for several hundred yards. It was too dark to see the animal distinctly, but it seemed to have a large, flat head, something like that of a hippopotamus, and its neck, which was about ten feet in length, was as large as a man's."[2]

Reports of the Wallowa Lake cryptid from the first white man's sighting until 1925 are presently unknown, this being due to the lack of any historical investigation. Yet, oddly, it is a Pennsylvanian national newspaper, *The Grit*, that reprinted the Nez Perces' folklore of their Big Serpent in 1925.[3]

Wallowa Lake's most productive period of sightings occurred during the 1950's but failed to reach an audience beyond the local area. In May of 1952, local merchants were sponsoring of contest of deep fishing in the lake. The game commission agent in charge of fisheries in Eastern Oregon, Homer Campbell, speculated that it was entirely possible that Big Wally (the local nickname) might be a large sturgeon. Other speculations ran from a large rainbow or bull trout, submerged logs and sheer imagination.

Sheer imagination could not account what Joseph resident Floyd Daniels and his wife watch in July 1952 of three "somethings" from a hill on the west side of the lake. Daniels' opinion that the fish-forms were sturgeons, one large and two smaller ones that "appeared to be basking and playing in the warm sun," with the size of the largest was longer than any of the boats on the lake.

Another circa 1950's sighting happened to the late Mose Miller and some other people while out in a boat -- something came up right alongside them. They returned to shore immediately as the something "wouldn't be any problem for it to turn the boat over."[4]

Wallowa resident Cecil Christman's mid-July 1955 multi-witness encounter of Big Wally offshore one evening became widely known after writing in the weekly publication, *The Wallowa Record*.

Beginning their car drive for home from their cabin at Wallowa Lake. The Christman family were about a third of the way down the lake they saw a party of six people on shore pointing. Stopping, they saw across the lake at least two "fish" disporting in a playful manner "like a couple of puppies."

As Christman wrote later:

"One would come around in a big circle, leaving quite a substantial wave. Then it would make a quick turn, throwing up a terrific wave. The wave of the other creature would appear also.

"They were very fast in the water. It was a long way over to where they were...I supposed...1,500 to 2,000 feet. If they were *little* fish, say five feet long, I doubt we could have seen them.

"Had I been at the beach and someone had pointed out a demonstration exactly such as we saw and told me it was a couple of whales at play, I would have considered it the normal and logical explanation of what we saw. Those waves were big and those *fish* were fast, very fast!"[5]

Water conditions elsewhere on the lake were perfectly calm with no boats in the vicinity of the "fishes".

Prior to 1982, Bert Repplinger and Joe Babic were driving south along the east side of Wallowa Lake about 11

a.m. on an August Saturday. Repplinger noticed a wake about half a mile long about 200 feet from the east shore and related:

"By the time we had stopped, the thing just disappeared and the wake ended right there. I know it wasn't a log, because a log wouldn't have been going that fast. We estimated it to be moving about 30 miles per hour. Besides, a log wouldn't just sink like that, it would have gone over on one end."[4]

Both gave additional details: Their impression was that it was not fish-shaped but rather long like a serpent, its length was about 32 feet long with a neck and head sticking up at one end about three feet, it was of dark coloration, and there was a rounded shape not as round as a 50-gallon barrel about 15 feet long behind the part that was sticking up.

Neither originally planned to tell what they had seen, if it was not for happening upon other witnesses of this sighting at an Elks picnic a week later. Some elderly ladies behind them were talking about the very same incident. By chance, these ladies were on the road right behind Repplinger and Babic while they were watching Big Wally. The ladies were totally unaware of other witnesses in the vicinity. This overheard conversation prompted the men to come forward.

More contemporary witnesses were Joseph residents Jan and John Bryant, former owners of the Flying Arrow Corrals, who in two July's a year apart sighted Big Wally. Both of the Bryants' first-hand testimonies were acquired four years after they occurred. Their generosity and considerable help must be acknowledged. John Bryant, then 55, first relates the sequence of events on that holiday of July 4, 1979, at 9 a.m.:

"My wife and I were driving south on the lake shore (Hwy 82) to the head of Wallowa Lake. We both saw an unexplained wake in the lake (no wind or boats). Rough water, with a *point*, going south I parked the car to get a better look. 3 mounds or ½ loops came out of the water. They were of dark color, shining in the sun -- 1 preceded the other 2 -- in a row some feet apart. The object we saw seemed to be 15 to 25 feet from beginning to end -- did not see any head or tail. Observed 10 to 15 minutes. I have no idea what it was or is. it just seemed to undulate to the south, it went under the water, came up again, this time going north - right through the wake it had made while going south. I looked in [the] glove box for a camera, but it was in the other car. It seemed to stay on a straight path northward then went under, we waited for a short while, and went on to our meeting."[5]

Mr. Bryant was extremely familiar with the wildlife of this region. Seen at a distance of 1500-2000 feet, the total length could not be given, but what was observed seemed about 20 feet or more, with a width "small enough to put arms around -- 20+ inches" and sections 4 to 5 feet apart with portions high enough to see under and seemed to flex easily. Shape was serpent-like and dark-gray blue. The color was the same above as it was below with the skin having a smooth appearance. Swimming was accomplished in an undulating manner and covering a distance of 50-60 yards in 5 minutes.

The water conditions were calm with no observable current. Sky conditions were clear; the weather warm and with no wind.

A visual representative of what was seen, especially drawn by the eyewitness, is a rarity. The value cannot be underestimated, as Mr. Bryant's sketch clearly explains.

The second co-witness, Mrs. Janice Bryant, 55, gives an almost identical account on this 1979 date:

"We were driving around the foot of the lake when we first sighted a large, white wake. We parked the car and began to watch the creature.

"We were excited as we noticed three humps come out of the water. They were black and shiny. The creature, or what we saw of it, was at least 15 feet long. It swam up the lake and then crossed back thru its own wake. We finally got tired of watching and drove on to our destination. We did not see a head or tail. There was a large, white wake all around the creature. There was no wind nor were there any boats on the lake.

"The creature just seemed to be enjoying its swim."[6]

Mrs. Bryant, like her husband, was also considerably familiar with the region's wildlife. Her additional details differ slightly when compared to her husband's, but these minor differences are due to the perception of the witnesses to an event.

Mrs. Bryant mentioned that she had compared the size of Big Wally from 15-20 feet, based on a boat shore. Color was dark or black. The portion seen above the water surface was round and possibly 30 inches high with a diameter of 20 inches, top to bottom. Swimming was in an undulating manner and covered 40 yards in five minutes.

The Bryants' second encounter -- a year later -- on July 26, 1980 at 7:10 p.m., lasted for about ten minutes. Seen was a wake in the middle of the lake where no boats were present. They watched a 20-foot long black form that surfaced, glided down the lake, turned and came back closer to where they were standing. No head or tail was seen, but the form was shaped more like a serpent than a fish.[4]

Big Wally's last known appearance was on July 30, 1982, to two Joseph residents: Ms. Marjorie Agnes Cranmer, 59, and Kirk Marks, 18. Mrs. Cranmer's first-hand account was acquired from her four years after it happened. This is what she saw for 10 minutes at 3:30 p.m.:

"I was driving south along the east shore of Wallowa Lake and noticed the beauty of the area. I decided I should take more time for leisure and appreciation of nature; as I scanned the N.E. area of the lake. I then saw a disturbance of the water and decided to check it out but, before I could even pull over to the curb or roadside, I said to myself (I was alone): 'Am I seeing what I THINK I'm seeing? Am I seeing what some folks have referred to as the Wallowa Lake Monster? Now be sure, Marge -- don't see what isn't there.' What I saw was seven dark humps, each about 6 inches out of the water, coming towards me as I stood there in awe and kept saying aloud -- NOBODY'S GOING TO BELIEVE ME, I KNOW IT!

"If only someone was here to verify it. Just then a motorcycle with a young man appeared and I flagged him down. I excitedly asked him if *he* saw what *I* saw. He said he'd been watching it for 10 minutes and wondered why no one else seemed to notice. There were boaters in the area but they were too busy with what they were doing -- turning their boats, etc. as we figured the THING was about 50' long -- but we saw no beginning nor end (head, tail) so it could have been longer. I asked if he'd come over to our home to verify my story and he promised he would. His name is Kirk

Marks...he'd seen this THING many times before and excused himself and had to leave. I remained another 5 or 10 minutes only to have "it" slowly disappear as it headed towards the east shore.

"The animal had no specific action -- just the seven dark-colored (could have been any dark color) humps with a wake preceding each one. It was in my view for a very short time.

"The weather prior to this day had been cold and rainy -- but THIS day it was bright and sunny and warm. The first sun we'd seen for some time. I remember stopping along the way towards the head of the lake to ask vacationers if they'd seen anything unusual on the water -- negative. Then I related what I'd seen. I also told my story to about 60 retired couples who were awaiting a bus for transportation out of the area. I did NOT care if my story was believed or not."[7]

Marks verified Mrs. Cranmer's sighting as he watched Big Wally for 10 minutes. High waves were going toward the shore, travelling the length of the lake with dark shadows 30-40 feet long under the water. Nothing was seen above the water, though Marks had seen it about five times this summer.[8]

A week prior to the Cranmer and Marks incident the Wallowa County Chamber of Commerce picked a winner for their Wallowa Lake Monster contest, Ms. Sherry Sanders.[9] Due to the reported sightings that summer of 1982, the local community took advantage of the publicity of Big Wally by promoting the winning sketch of their "monster", the creation of a bronze sculpture of it by Dave Mañuel, and with Hap Taylor receiving approval from the board of directors to have T-shirts depicting the monster printed and sold.[10,11]

It is interesting to note that since 1982 there has not been another sighting of Big Wally, although the local Chamber of Commerce has kept promoting Big Wally as a tourist attraction. In 1983 the national newspaper *U.S.A. Today*, in their special section of unusual places to visit, told of the Wallowa Lake Monster and how the businessmen in the town of Enterprise hoped promoting it would boost their county's sagging economy. There was also the second annual M.O.P.S. (Monster Observation and Preservation Society) picnic -- that offered a T-shirt plus a lifetime membership for $8.00 -- and a BYOB&B (bring your own beverage and binoculars) affair.[12]

Even the local newspaper, *The Wallowa County Chieftain*, promoted in 1985 their legendary monster with a scene of their lake with the Sanders winning sketch superimposed on it.[13]

It is regrettable that the Wallowa Lake cryptozoological mystery has deteriorated now into nothing more than a promotion for the local tourist faction. Still, there is no question that something was definitely being seen in Wallowa Lake that was not some natural explanation, such as freak waves or optical illusions. But what? Giant sturgeons? This fish species could be the explanation for some of the sightings, especially if several of them were swimming in tandem. This could account for what was seen by the Bryants in 1979. Christman's sighting of 1955 could have been two sturgeons playing together. Wallowa Lake must, at present, not be written off as a potential lake whose cryptids still reside within its shallow depths but are slowly being buried by the local tourist board.

REFERENCES

1) *The Story of Wallowa Lake* by Grace Bartlett, 1967.

2) "Monster of Wallowa Lake Spotted in 1885", *Wallowa County (OR) Chieftain*, Bicentennial Supplement, July 15, 1976, pp. 5, col. 1-3.

3) "Where Indian Braves Fear to Venture", *The Grit* (Williamsport, Pennsylvania), pp. 1, col. 1.

4) "Prospector Sees Lake Monster" by Sue Schol, *Wallowa County (OR) Chieftain*, (1980-83?).

5) John T. Bryant, personal communication, May 30, 1983.

6) Janice Bryant, personal communication, May 30, 1983.

7) Marjorie Agnes Cranmer, personal communication, 1983.

8) "Pair Sights Monster", *Wallowa County (OR) Chieftain*, August 12, 1982.

9) "Local Monster Legend Supported by Sightings", *Wallowa County (OR) Chieftain*, June 24, 1982, pp 16.

10) "County Chamber Orders Promo Brochure", *Wallowa County (OR) Chieftain*, July 15, 1982.

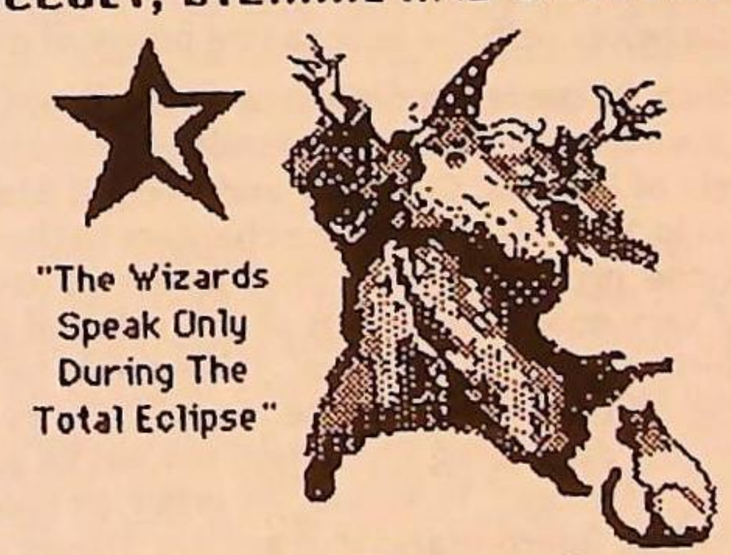
11) "Taylors Lead MOPS", *Wallowa County (OR) Chieftain*, August 12, 1982.

12) "County Has Monstrous Promotion", *U.S.A. Today*, September 19, 1983, pp. 4, col. A.

13) "Legendary Monster One of Many Lake Attractions", *Wallowa County (OR) Chieftain*, 1985.

TOTAL ECLIPSE!

ILLUSTRATED JOURNAL OF THE OCCULT, BIZARRE AND UNUSUAL!



"The Wizards Speak Only During The Total Eclipse"

1 YEAR — 6 ISSUES — $12.00

Sample Issue Only $2.00

PO Box 1055

Suisun City, CA 94585

FLASHBACKS

THE RELATIVE PURCHASING POWER OF METALS IN ANCIENT TIMES

by Louis K. Bell

Only a few subjects are more obscure and confused than Ancient Metrology. There is no longer justification for Ancient Metrology to remain obscure or confused.

Once it is recognized that the ancients derived their linear measuring units from the earth's geography and their volume and weight units from a cubic inch of gold, then the re-establishment of the magnitudes of these units becomes relatively simple. The rationale employed by the ancients in the development of their metrological systems may be better understood when a study of the relative purchasing power of the precious metals (gold, silver, copper and iron) is coupled with the study of the derivation of their measuring units. The ancient's philosophical and religious concepts were interwoven into their metrological systems. A study of Ancient Metrology, therefore, requires consideration of ancient geography, philosophy, religions and mythology.

This discussion is directed to the relative purchasing power of the precious metals (gold, silver, copper and iron). The interweaving of ancient geography, philosophy, religions and mythology into ancient metrological systems is inferred but will not be discussed.

It may, on first hearing, sound foolish to begin a discussion on the relative purchasing power of metals with the value of an ox, but this is a good starting point. The ox was a standard for economic values in ancient societies for many hundreds of years. Our modern cost of living index is nothing more than a sophisticated modification and expansion of the ancient's method of comparing prices with the purchasing power of metals.

William Ridgeway, a professor of Greek at Queen's College, is often quoted by metrologists. His book, **The Origin of Metallic Currency and Weight Standards,** published in 1892, devoted three chapters to the relative value of the precious metals and an ox or cow. He provided very good estimations of the value of an ox or cow in thirteen ancient societies. If we are to be content with close approximations of the magnitudes of ancient monetary and measuring units then the works of Ridgeway are satisfactory. However, in order to receive the most favorable interpretations of ancient history we need to know the exact economic values and magnitudes of the monetary units used. Only with exactness in these matters may we fully understand our heritage and the life styles of our predecessors.

An ox was generally reckoned as equal to ten sheep. It is from ratios of this type that we can move from the value of an ox to the value of metals to the value of commodities. Ridgeway reports that in the laws of the Burgundians, approximately 500 A.D., the value of an ox was set at two solidi. He equates two solidi to 144 grains of gold. The corrected value of two solidi is 138.24 grains of gold, a small but important correction to Ridgeway's estimation. The first Roman silver denarius and their first principal gold coin weighed 69.12 grains — equal in weight to one solidus. This weight and coin was adopted (not introduced) by the Romans. Therefore, the solidus used during the time of the Burgundians would have been one of the weight and monetary units in continuous use for more than 1000 years.

Charles Seltman's valuation of an ox in terms of gold is very nearly the same as that of Ridgeway's. Most writers are in general agreement as to the value of an ox in relation to sheep and gold.

Seltman was sometimes Fellow in Queen's College. His **Greek Coins** was first published in 1933. It was he, more so than any other, who made an analysis of the bronze "ox unit" from Mycene and reported the economic ratio between gold and copper as 3000 to 1. Seltman also reported on the relative purchasing power of silver and iron at the economic ratio of 400 to 1. The relative purchasing power of iron and silver was based on his studies of the iron currency used by the Spartans. The ratios established by Seltman are supported in ancient literature.

Seltman's estimations of the magnitudes of the weights and coins are close approximations. He, like many others, erred when he worked in the French metric system. The metric system is not commensurate with ancient metrological systems. Illusive patterns are developed when working in the metric system. Seltman's values must be translated from metric to English units, which have their basis in ancient systems, in order to make the monetary and weight units commensurate with ancient systems and to correct minor discrepancies.

One of the earliest references to the value of an ox and sheep is in the Hitite laws of about 1350 B.C. The Hitites valued a full grown ox at 10 shekels of silver and 1 sheep at 1 shekel, or an ox was equated to 10 sheep. This economic ratio remained constant for many centuries in Europe, Asia, and Northern Africa.

Much metrological information may be gleaned from such ancient writings as the Hitite laws. In the Hitite laws the price of 4 mana of bronze is equated to 1 shekel of silver. This type of information permits us to compare values of the precious metals. The weight assigned to 4 manas of bronze is 38,880 grains, or 1 mana of bronze weighed 9,720 grains.

The weight of one shekel of silver of 172.8 grains may be computed by applying the economic ratio between silver and copper of 225 to 1. These assigned

values are consistent with references in ancient literature and archaeological findings. The weight of gold equivalent in purchasing power to 10 shekels of silver weighing 1728 grains is 129.6. This was a commonly used weight in ancient times. The weight of the shekel of the sanctuary used by the Hebrews at the time of Moses, about 1500 B.C., was exactly double this weight, or 259.2 grains. The Persian gold Daric, about 550 B.C., weighed exactly 129.6 grains. Many writers have assumed that Darius introduced a new system of coinage but this is not true. He adopted a system of weight and monetary units which had been in use for many centuries before 550 B.C. Caesar Augustus adopted 129.6 grains as the weight of his gold coin. It has been supposed that Augustus introduced a new monetary system but this is not true. This same weight and monetary unit may be calculated from Egyptian Papyrus of the early A.D. years.

In summary, silver and gold weight and monetary units weighing 129.6 grains were in continuous use for 2000 years, maybe longer, and were sub-divisions of the monetary and metrological systems of Europe, Asia and Northern Aftica. This position is not one of conjecture or speculation but is supported in ancient literature and by archaeological findings. It is not possible to submit the type of proof one might wish in a short time span but the evidence is available to one wishing to pursue the matter further.

Many writers call upon the works of Homer when discussing the ox as a standard value. Seltman builds a good case on Homer, the blind poet of 900 B.C., having made reference to the type of "ox unit" found at Mycene.

The Mycene "ox unit" is of great help to the metrolpgist in re-establishing the values of ancient monetary systems and the relative purchasing power of metals. The bronze (or copper) "ox unit" from Mycene weighs 393,660 grains. The gold equivalent of 131.22 grains may be computed by applying the economic ratio of 3000 to 1 to the "ox unit". The principal gold piece in Sicily weighed 131.22 grains and this was a division of a monetary system used throughout the Mediterranean world. It has been supposed by some that the gold equivalent of the Mycene "ox unit" was 129.6 grains and of the same weight as the Persian Daric but this is not true.

A third value of an ox is found in Egypt and appears to be 138.24 grains of gold, the same as the value of an ox under the Burgundians about 500 A.D. There seems to have been at least three different values for an ox in Europe, Asia and Northern Africa. In each instance an ox was equated to ten sheep. The nearness of the three values is partly the cause of the confusion introduced by some writers when reporting on the value of an ox.

These three values (129.6, 131.22, and 138.24 grains) with their multiples and sub-divisions formed three of the principal weight and monetary systems used in the ancient world for many hundreds of years. In many instances the published values of these weights and monetary units are in exact agreement with those cited in this paper. Frequently, only minor adjustments are needed for published values to be made internally consistent and in exact agreement with the values cited in this discussion.

In the Roman laws of about 450 B.C., a sheep is valued at ten **asses** and an ox at a hundred. This suggests that a copper talent weighed the same as the "ox unit" from Mycene and the Roman **as** around 450 B.C. weighed 1/100th of the "ox unit'. It is from details such as these that we are permitted to reconstruct the ancient metrological systems.

A fair conclusion may be drawn that the ox was a principal standard of value and that the value of an ox remained stable from 1350 B.C. to 500 A.D., or for 2000 years.

It may be noted at this point that a standard for land measurement was the amount of land a yoke of oxen might plough in a day. The Egyptian land area, based on this standard, was the "setat" known in Greece as the "arura" and was equal to a square of 100 Egyptian remen or 0.3389 U.S. acres. The Roman standard, described as the amount of land a yoke of oxen might plough in a day, was the "jugerum" or a square of 120 Roman feet or 0.62465 U.S. acres, almost twice the size of the Egyptian "setat". The U.S. acre has its origin in the amount of land a yoke of oxen might plough in a day.

Comparing volume units to weight units is a natural way of verifying the validity of the assigned values to weight and monetary systems. Comparisons have been made and they reflect an internal consistency in the ancient metrological and monetary systems and support the validity of the values assigned to weight and monetary units. Some writers attempt to make a cubic foot of water the primary weight standard in ancient times but this does not seem to be the case. The weight of wheat seems to take precedence over the weight of water. The origin of volume and weight units appears to be in metals with a cubic inch of gold the focal point.

Lead was used as currency on a limited scale in ancient times. Iron was also used as currency in a limited way. Gold, silver and copper (often with an alloy) were the metals most commonly used as the standard in monetary systems from the early B.C. years until rather recently.

The first Roman coinage was on the copper standard. They adopted a bi-metallic system in 268 B.C. and began to mint silver coins. Their first silver denarius weighed 69.12 grains and was used for military pay. The Romans introduced their first gold coin at the time of the Second Punic War, about 210 B.C. This gold coin weighed 69.12 grains, the same weight as that of their silver denarius. Constantine the Great fixed the weight of his gold aureus or solidus at 4 scruples. The scruple weighed 17.28 grains and his solidus 69.12. The solidus of Constantine remained the principal gold piece until the downfall of the Eastern Empire in 1458 A.D. There

is no disagreement among researchers concerning the fundamental facts surrounding the issue of the first gold coin by the Romans or the adoption of this weight standard by Constantine in 312 A.D. The disagreements are in the weight standard used. For example, Ridgeway assigns 72 grains as the weight of the solidus whereas the correct weight is 69.12 grains. Can one or the other of these weight values be proven to be correct? The answer is yes!

The Romans were great innovators and manipulators of their monetary policies but they seem to have made an effort to preserve the relative purchasing power or economic ratios between the precious metals. Cicero said the value of money was so fluctuating that no one could tell how much he was worth. The re-construction of Roman monetary systems and values is not an easy task but it is possible to make a satisfactory re-construction with the abundance of literature and archaeological findings available.

Roman laws and history give the number of coins minted from a libra (pound) of metal. It is clearly stated that the first Roman silver denarius and the first Roman gold coin was 1/72nd of a libra (pound). If the weight of the libra can be determined then the weight of the coins follow. Roman history also provide the ratio or exchange rate between several monetary systems. If the weights of the sub-divisions of one system can be determined then it is a simple matter to compute the weights of the sub-division of the other system.

The weight of the most commonly known Roman libra is 5184 grains and 1/72nd of this is 72 grains. Arthur R. Burns in his **Money in Early Times,** following others, assigned the value of 72 grains to the silver denarius and the first Roman gold coin. This is the same value assigned by Ridgeway. There were many libras used by the Romans. One such libra was 24/25ths of the libra of 5184 grains. Some researchers have supposed that it was this libra that was used in minting gold and silver coins. This libra is rated 4976.64 grains and its 1/72nd is 69.12 grains. Often times when an authority such as Ridgeway sets an example, many follow. In this matter it is important that the value assigned by Ridgeway and Burns be corrected.

Much support for the value of 69.12 grains may be found in ancient literature. (I will give an example in a subsequent article on an analysis of an Egyptian Papyrus.) Perhaps a beautiful set of gold weights found at Lyons is more convincing evidence. This set of weights have been carefully measured and their measured values need absolutely no adjustment. The scruple weighs 17.28 grains and the libra 4976.64.

After a lapse of minting gold by the Romans for 200 years, Julius Caesar issued gold coins. The relative purchasing power of this gold coin was equal to 25 silver denarii. Since the silver denarius weighed 69.12 grains and the relative purchasing power between gold and silver (40:3) remained unchanged, the weight of the gold coin introduced by Julius Caesar was 129.6 grains, the same as the weight of the gold coin introduced by Caesar Augustus. Some writers have assumed that Julius Caesar and Caesar Augustus introduced coins of new weights, but this is not true.

A confused record of Roman coinage is due partly to the large number of coins of different weights and denominations that were minted by the Romans.

In summary, although the Romans manipulated their monetary policies they seem to have made an effort to preserve the relative purchasing power between the precious metals. Constantine the Great returned to the weight standard used in minting the first Roman gold coin and this remained the principal gold coin until 1458. This weight value for gold and silver (69.12 grains) would therefore have been in continuous use for nearly 2000 years, if not longer.

Note 1: This paper was delivered at the Georgia Academy of Science in April 1982.

I wish to thank Dr. Harry F. Bowsher, Professor at the Augusta College, for his guidance and contributions.

Louis K. Bell

ADDENDUM

While looking up a page reference in Georg Agricola's **De re metallica** I noticed a statement by Agricola that the German mark was equal to the Roman bes. The Roman bes is 3/4ths of the pound of which the solidus is 1/72nd. On further investigation I found that there is general agreement that the solidus was in continuous use in Europe until the first part of the 19th century when values based on ancient standards were replaced with those of the French metric system. The value of this pound is set at 4976.64 grains.

This means that the continuity of ancient measures may be traced from the current U.S., British, and the early 19th century European metrological systems backward or from the B.C. years forward. The major difficulty to overcome is the opinions formed by a vast majority that the re-establishment of the values of the ancient metrological systems is an impossible task. Once a sufficient number of people are willing to accept the position that the magnitudes of the ancient measuring units can be re-established and that there was a continuity in their use for many hundreds of years then the fulfillment of our yearning may be accomplished.

Editor's Note: This was to be the first of a series of articles by Mr. Bell. He was an early friend of T.A.R.A. and had given me permission to reprint several of his previously published articles in Elsewhen. Unfortunately, Louis K. Bell passed away long before this article could appear. He was a native of Augusta, Georgia. He will be sorely missed by us.

STRANGE BUSINESS

Strange Desert Encounters

by Fred Allen

The higher desert regions of Southern California have a special appeal for many persons who like seclusion and wide open spaces. Interesting lore and legends add to such appeal but usually center around lost gold or the antics of wild critters. Another side of this country that seldom gets coverage is the lore of the strange phenomena that occur there. My first introduction to some of this desert weirdness came during the 60's when I would head out to the yearly flying saucer conventions near Yucca Valley. George Van Tassel had a secluded airport that was the center of activity for this happening. Hundreds of people would show up to mix and hear some of the current speakers in strange areas of interest. As I would meet old friends and mix with new acquaintances, I sometimes got pointed in new areas.

One such case involved meeting up with a woman from Joshua Tree who was a sort of "den mother" for a group of local little, other-dimensional people (or Hobbits, as she and many others called them). Myrtle R. first ran across these 4-foot "Hobbits" while in the Mount Shasta area of Northern California. Later, as many followed she and her husband to the high desert, local bands made regular calls to her for conversation. As a person who isn't blessed with psychic sight or the ability to see in the wider energy bands, I was somewhat skeptical of her tales at first. Later, I brought other psychic friends to the scene and got confirmation which was valid enough for me. This year I was hiking with friends in a secluded canyon miles north of Indio, California, when a girl in our party saw one of these "Hobbits" run up behind me and sneak a map out of my back pocket. She was lagging behind and only spoke up after I had made a big fuss over the strange loss of my $6 topographical map. She mentioned that the map created a stir among several of the little people as they turned it around and around, trying to make heads or tails of what it represented.

What the hundreds of little folks are doing in the desert I never did determine, but evidently they have the ability to create a lot of their needs through mental concentration and more or less like to keep away from more populated areas full of crazy "hoomans". Some more technically advanced or imitative tribes evidently have small, saucer-shaped transportation craft. A number of desert travelers have seen these tiny craft and associated them with the usual UFO's. I suppose with the many origins and varieties of UFO's there are probably a lot of the larger craft that stem from Earth origin bases from the other dimensions. For a number of years I and others would regularly see the larger craft darting around and over the high desert areas. This direction leads us on down another path, however. I should get back to other visitors and high desert dwellers.

Around 1987 I moved into Morongo Valley and started to hear about the strange disappearances in the area. It seems several cars and campers had suddenly vanished in front of cars going up the 29 Palms Highway. A friend spoke with a highway patrolman in a local café who gave an example. He was chasing a local backroad speedster one day when the car just vanished on a dirt road in Morongo Valley. The officer was badly shaken but said he couldn't put in a report on something so weird. A reporter evidently did a newspaper article on similar disappearances in this "triangle" area. The strange phenomena apparently took place in a triangular area between Landers (Giant Rock UFO Convention area), Morongo Valley and Yucca Valley. All of this was very interesting to me but things didn't really get exciting until I ran across a family that lived above a "portal" in the center of Morongo Valley. Louis L'Amour's book "The Haunted Mesa" was a big hit in the 80's and the resemblance to an area up Rawson Road was heavy coincidence. Please refer to my article in the last issue of *Elsewhen* for some of the strange things that happened there.

My girlfriend had told me of sinking into a strange, vortex-like experience while traveling down Rawson Road in this same area on several occasions. She claimed it was like being in another world for a few seconds.

From what I can gather, the grid point which acts as an interdimensional portal functions best in the morning hours. Persons who experiment in time travel and related subjects try to locate these energy grid crossings when going into other dimensions and zones. Some UFO's have evidently captured these natural energy bands to get a free ride from planet to planet and continent to continent. How one goes about locating such bands and data is a much longer tale that I can hopefully leave for another time.

Editor's Comments:

It sounds like a lot of strange and unusual things are happening in the desert. Although somewhat skeptical about the UFO connection, I find that the time warp or transdimensional doorway angle is very interesting. I plan to do more research into the things told here and in the related article in the previous issue of *Elsewhen*. Hopefully, a follow-up to these pieces will appear in some future issue of this publication.

The above article mentions George Van Tassel and the Giant Rock UFO convention area. I am working on a feature article about this. It is planned for Issue #10. This was a fascinating chapter in the early UFO movement. My uncle met Mr. Van Tassel years ago and has told me some interesting stories of the Giant Rock area and Van Tassel's mysterious invention — the Integratron.

THEORIES AND IDEAS

COSMIC THEORY

by Thomas A. Luce

The Great Serpent Mount in Adams County, Ohio, holds mystery for many. Look skyward for the reason for the serpent mound.

Construction of the original mound was carefully planned by its builders in order that it would represent a serpent (or comet). They first outlined the serpent's form with stones or clay, then filled the form in with earth, held in place by grass.

Professor Frederic W. Putnam (1839-1915) of Harvard University did more than anyone else to preserve the Ohio Serpent Mound from oblivion. He persuaded the ladies of Boston to contribute the money to the purchase the land on which the serpent mound stood. Then Putnam himself personally supervised the renovation of that badly deteriorated structure. It took three years, starting in 1887. The rescue and restoration of the Ohio Serpent Mound was one of Putnam's greatest contributions to American archaeology.

In 1900 the property was given by the trustees of the Peabody Museum of American Archaeology and Ethnology to the Ohio State Archaeological and Historical Society. It became the *first state park* in the United States, a park of 75 acres, now known as the Serpent Mound State Memorial. The Ohio Serpent Mound was first discovered and diagrammed by Squier and Davis in 1846.

Artifacts taken from the burial mounds near the serpent indicate that these mounds were burial sites of the prehistoric Adena Indians. Therefore, most archaeologists believe that the 1,254-foot-long serpent was built by the Adena sometime between 800 B.C. and 700 A.D., and was meant to symbolize an important religious or mystical belief.

I agree only in part. I have my own theory.

My theory says that the Great Serpent Mound in Adams County, Ohio, 30 miles southwest of Chillicothe, and a similar but smaller serpent mound at Loch Nell in Scotland, were both built to represent *a fiery comet* that had closely approached the Planet Earth sometime during the Second Millennium B.C. I contend that this comet (the serpent) terrorized people by causing earthquakes, huge tidal waves, and by hurling thunderbolts, meteorites, and fireballs at the Earth.

After death, the souls of Scythian warriors were supposed to ride on horseback across the sky, chasing the *fiery dragon* (a fiery comet). The ancients saw something in the sky -- a huge *red*, fiery comet with an immense tail -- that is not there for use to see today. It is natural to attribute the cometary debris (Halley's Comet, etc.) now in our solar system to a much larger comet that fragmented on one of its perihelion passages around the sun.

I think that the builders of the Ohio Serpent Mound, as well as the smaller serpent mound at Loch Nell in Scotland, were worshippers of the Goddess Hecate. In Greek mythology Hecate was a goddess of *triple image* that ruled Heaven, Earth and the Underworld. It is most significant that Hecate was associated with the Underworld and given a *triple image*. All comet imagery was assigned to the Underworld and given *triple attributes*. It is also most significant that *threefold* Hecate had *the serpent* (comet imagery) as playing a major role in her service. The mysteries of Hecate flourished in Rome towards the end of the Fourth Century. The *triple image* ascribed to Hecate points to her comet nature. The *trident* can be traced directly to comet imagery. Hecate was metamorphosed into Satan, the Devil (also symbolized as a serpent) of Christian tradition. The trident was a symbol of Satan. Satan was, like all good comet imagery, also assigned to the Underworld. The Ohio Serpent Mound has *three twists* (or double-folds) in its body. The site for the Scottish Loch Nell serpent-shaped mound was chosen because, standing at the head of that serpent and looking across Loch Nell, one can see the *triple peaks* of Ben Cruachan. The site for the *threefold* Ohio Serpent Mound was chosen because of the conjunction of *three* streams or waterways. It is most significant that Hecate is shown carrying a *torch*. The torch is a symbol representing comet imagery.

No artifact of any kind was ever found in the Ohio Serpent Mound itself. It was not used as a burial mound. That is why precise dating of its construction has been so difficult.

My theory is called "Cometary Catastrophism" and for about twenty years I have read the writings of everyone from the German 18th Century poet and dramatist Johann Wolfgang von Goethe to the modern-day astronomer, Carl Sagan, looking for proof of that theory. The spirit of free inquiry dwells not in any broad expanse, but in small, hidden places of privacy, sheltered by the quiet bravery of a few restless minds who do not relish institutionalization.

Again and again marauders from space (comets, ie. serpents and dragons) would have been seen plunging into the sea on their way to the Underworld. What happens there would have been a rich field for speculation and the making of traditions. These traditions are still with us. This is the origin of the concept of ocean- and lake-dwelling monsters (serpents and dragons) that have been reported from time to time through the ages. A swamp in Virginia was named "The Great Dragon Swamp." The ancients actually thought that comets (serpents, dragons) dwelled at the bottom of the ocean or at the bottom of large lakes, and, every so often, would fly through Earth's atmosphere, wreaking destruction on everything below. To the ancient Chinese the dragon (comet imagery) represented a flying body of flesh that could ascend to the height of heaven or sink to the depth of the sea. There you have it!

"In that day the Lord with his sure and great and strong sword shall punish Leviathan, the piercing Serpent, even Leviathan that crooked Serpent; and He shall slay the dragon that is in the sea."

Isaiah, 27:1

The Leviathan represented comet imagery. "Crooked serpent" effigies that appear in the symbolism of

ancient cultures all around the world represented comet imagery. The Ohio Serpent Mound and the Scottish Loch Nell serpent-shaped mound are "crooked serpent" effigies -- the Ohio Serpent Mound has *three* twists in its body, the Loch Nell serpent *two*. Comet imagery had much to do with the UFO confusion. Many fairy tales are comet-related, eg. the tale of the Great Fall of *egg-shaped* Humpty Dumpty. It is most significant that Humpty Dumpty was illustrated as being *egg-shaped*.

Dr. William Napier is an astronomer at the Royal Observatory in Edinburgh, Scotland, and co-author of the book, "The Cosmic Serpent" (Universe Books, 1982). I had heard about the Scottish Loch Nell serpent-shaped mound and wrote to Dr. Napier in February 1989 to ask him to send me a picture or an illustration of that structure. As it turned out, to my surprise, he had never heard of the Loch Nell serpent-shaped mound nor even of Loch Nell itself. Dr. Napier wrote that he searched through the archaeo-astronomy books available, but could find no reference to the Loch Nell Serpent Mound, not even on maps showing areas of megalithic interest. I thought that to be very strange. Thus, because of my inquiry, the Scottish Loch Nell serpent-shaped mound has apparently been rescued from oblivion.

In his reply to my February 1989 correspondence, Dr. Napier wrote that he was unaware of the Loch Nell mound, but that he went and found it at Loch Nell. He was inclined to agree that its builders meant for it to represent a serpent, the serpent being celestial in origin, that is, a comet. In his letter Dr. Napier thanked me for drawing the Loch Nell feature to his attention. A part of history has been revived.

Loch Nell is located east of Oban, a town in Western Scotland, close to the Highlands. I cannot help but wonder what has taken place at the Loch Nell serpent-shaped mound since I drew it to Dr. Napier's attention. Probably the best way to find out is to go to Scotland and take a look for myself. I might be very surprised to learn what has been going on in connection with that structure.

Dr. Napier was also willing to lend some credence to cometary theory: "There is very little doubt in my mind that one or more brilliant, short-period comets were a conspicuous feature of the night sky, say 1000 B.C. and earlier. I therefore agree with you that cometary motifs are an important part of early worldwide culture, although not yet recognized as such by most authorities."

I explain my dogged research by way of wanting to learn what makes us do and think the way we do...what the *powerful archetypal influences* are that guides our thinking. It seems like all your life you're curious about these things. I still have that child-like curiosity. I want to know *why*.

I wanted to know the origin of Christianity. If it hadn't been for this cosmic catastrophe, there would be no way for Christianity to exist.

I contend that the two serpent mounds in Scotland and Ohio were meant to represent a comet by their builders, and that this is the source of the Christian religion's image of the Devil (comet imagery). The comet I talk about was a fiery, *red* dragon that hurled thunderbolts at the Earth.

Christianity has rendered a spiritual, mystical interpretation and application to an actual, physical, catastrophic, historical cosmic event to cometary catastrophism. Mythology is actually based upon fact. It was the ancients' way of explaining actual facts. Certainly, Christianity is based upon myth. But myth is based upon fact. For nearly two thousand years Christians have been studying about historical cometary catastrophism on the Planet Earth but, because of their *spiritual* interpretation, do not seem to realize it.

Once it is understood that the Great *Red* Dragon and *its tail* in Chapter 12 of Revelations represented nothing more than a *physical* cosmic body, that is, a huge *red* comet and *its tail* that had closely approached the Earth, it will be necessary to form an entirely new concept for the origin of Christianity. The tail of the dragon drew a *third* part of the *stars* (meteorites and fireballs) of heaven, *and did cast them to the Earth!* According to Christian tradition the Great *Red* Dragon represented a *spiritual being*, that is, the Devil (also known as Satan, "that Old Serpent") that was kicked out of heaven for rebelling against God. The "stars" were supposed to represent the bad angels that were kicked out with the Devil. Actually, the "stars" that were *cast to the Earth* represented meteorites and fireballs that occurred after a huge comet (the Great Red Dragon) had fragmented on one of its perihelion passages around the sun. See how the mistake is being made? If students in school had been taught about historical cometary catastrophism on the Planet Earth, they could easily have seen through the Christian *spiritual interpretation* for the ancient cosmic event. In this modern Age of Enlightenment one would think that all of the historical secrets would have been solved and resolved...until one comes face to face with the Great *Red* Dragon.

Dr. Napier and Dr. Victor Clube, in their book "The Cosmic Serpent", point out that much of Revelations is based upon descriptions of comet and meteorite impacts upon the Earth, or explosions of fireballs in the atmosphere, that is, upon *cometary catastrophism*. An event that happened *long before* Revelations was written. Satan, the Devil, is symbolized by the *serpent* and the *trident*. And the serpent and trident originally represented a destructive, evil comet (the Great *Red* Dragon).

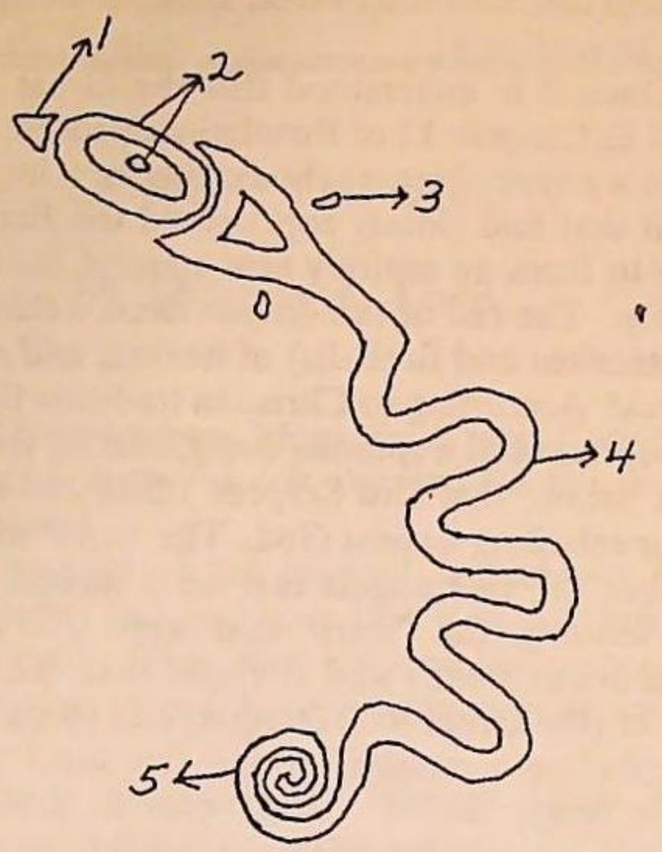
Without historical cometary catastrophism on the Planet Earth there would not have been a Torah, a Bible, a Koran, a Moses, an Exodus, etc. But for historical cometary catastrophism world history would be entirely different than what it is.

I think that the destruction wrought by the comet ("That Old Serpent") was similar to what would happen during a modern thermonuclear attack. I can still remember when the atom bombs were dropped on Japan near the end of World War II in 1945. I felt then that the human race was only a short distance away from destroying itself.

My approach is this: Why do to ourselves what celestial mechanics has done to us before with comets, meteorites and fireballs, and will probably do to us again. This is the origin of the "End of the World" theme of religions.

Psychologically speaking, I have learned in the course of this investigation that the part of the libido which erects religious structures is, in the last analysis, fixed in the *comets*, and really represents that tie through which we are permanently connected *with our origin*. Briefly, I designate this amount of libido as *Comet Libido*.

I have named the various sections of the Ohio Serpent Mound as relating to a comet, thusly (refer to the diagram below):



1. The *pointed configuration* facing west, at the forward part of the huge ellipse (or oval) that the Ohio Serpent Mound appears to be holding in its distended jaws, represents what is known as the "sunward spike" of a comet's coma (so named because it points *toward the sun* instead of away from it, as does the tail).

2. The ellipse (or oval) enclosing an "altar" or pile of burnt cobblestone, represents the elliptical coma of a comet enclosing its nucleus (the "altar").

3. The small appendages on each side of the "serpent's head", towards the neck, represent the "spurs" or "horns" of a comet, or the "wings" that show up on the "winged serpent" effigies of ancient cultures all around the world.

4. The serpent-like, undulating body ("crooked serpent") of the Ohio Serpent Mound represents the serpent-like, undulating tail of some comets, a phenomenon that has been both observed and photographed.

5. The *coiled tail* may represent the succession of concentric gas shrouds thrown off from a comet's nucleus. This phenomenon has been simulated by the symbol of a *coiled serpent* in other effigies.

For those wishing to explore further about comets, I recommend the following books:

"Comet" by Carl Sagan and Ann Druyan (Random House, 1985).

"The Cosmic Serpent" by Dr. William Napier and Dr. Victor Clube (Universe Books, 1982).

"The Cosmic Winter" by Dr. William Napier and Dr. Victor Clube (Basil Blackwell, Inc., Cambridge, 1990).

THE UFO OBSERVER

What Won't the Gov't Tell Us?

by Kimberly Wajer

In the 1940's what is now the United States Air Force began an operation that was eventually known as Project Bluebook. This project was supposedly there to investigate and identify UFO's. Until the project was discontinued in the 1960's, they supposedly investigated hundreds of cases. Some were truly and honestly hoaxes, and were exposed as such. Others, however, where no hoax could be found, were still called that or sometimes ludicrous explanations were given. One example of this is an Air Force pilot who crashed after taking off in pursuit of a reported UFO. First the investigators claimed he was chasing a top secret experimental balloon (Skyhook), later they claimed he was after the planet Venus. When asked about the original explanation, they then stated it was a combination of the balloon and Venus. Such talk brings questions as to the competence of Air Force pilots or the investigators of the time. Other UFO's were called meteorites, comets, "swamp gas" or hallucinations.

When a landing or crash was reported, investigators often cordoned off the area, allowing only their own personnel in. Any evidence was carted off and surrounding communities were informed that it was a balloon crash, a plane crash, etc., or "just your imagination". Any witness who thought otherwise was told to keep quiet.

Within Bluebook files certain cases mention other cases which cannot be found. One example is the supposed existence of films documenting UFO's shot from the gun camera of a plane. No case containing these films could be found, even though such a case was mentioned.

In the past few years people claiming to have worked for the government are stepping forward. Documents supposedly written by government officials are coming to the public attention. These sources claim not only that UFO's are real, but that the government has purposely kept it from the public. Some go so far as to say the government has been in communication with UFO occupants since Project Bluebook began. Can these sources be believed?

Other rumors include the belief that Project Bluebook was a front from the beginning — its purpose to take in information, exaggerate hoaxes, and present to the public the "fact" that ALL UFO's were hoaxes. Supporters of this rumor claim that Bluebook was discontinued due to inept management, leading to public suspicion. They say the real operation, Project Aquarius, is still in operation today.

Can rumors of this nature be believed? Was Bluebook a front? Has the government been keeping information on the true nature of UFO's secret? If not, why then, after Bluebook has been closed so long, can Air Force investigators still be found checking out supposed landing/crash sites? The answer is yours to decide.

THINGS THAT GO BUMP...

The Ancient Poltergeist

by Hugh Trotti

The poltergeist, meaning "noisy ghost", is a creature or condition producing "rock throwing, violent psychokinetic displays, fires, teleportation, and even biting..." (D. Scott Rogo, *On the Track of the Poltergeist*, Englewood Cliffs, N.J.: Prentice-Hall, 1986, paperback, p. 55.). And it does those things (and others) from a condition of invisibility. Rogo made the distinction that "while poltergeists infest a *person*, a haunting infests a *place*" (Rogo, p. 91). Hoaxes are fairly common, often being done by children, but not always. Some investigators of the phenomenon present their views of the real nature of the phenomenon while admitting that such hoaxes exist: "The occurrence of occasional fraud does not necessarily ruin the value of many otherwise impressive outbreaks" (Rogo, p. 7).

Things often fall and break, and heavy objects lift and float in the air, and sometimes people are attacked. Rogo believed that the standard theory (outbreaks of repressed hostility in children in or nearing adolescence) did not tell the whole story, and that "both hauntings and poltergeists result from the activity of a localized and focalized psychic vortex" (Rogo, p. 113). It is not clear what his alternative agents of causality really are. He mentions central nervous system disorder (p. 157), and ghosts and demons (p. 165) -- though he does sometimes exclude demons (p. 180).

An odd aspect of the poltergeist is the production of falls of stones upon residences and people, with the stones falling unusually slowly and sometimes with a warm temperature (e.g. Raymond Bayless, *The Enigma of the Poltergeist*, New York, Ace Books, 1967, paperback, p. 61-62). Often police are notified and stand guard at such residences, but are never able to locate the source of the rock fall; distant human agents are never found despite diligent searches. Poltergeists also produce water from walls where there are no water pipes (Bayless, Ch. 10). Sometimes the appearance of the water is said to be preceded by a sharp sound like an explosion (Bayless, p. 105).

Mysterious knocks and raps are another feature that are apparently taken by those that hear such to be warnings of impending deaths or notices of deaths that only just occurred (Bayless, p. 81). Of course, this reflects the "mind set" or readiness to believe of those that hear the knockings. Some hundreds of years ago, writing in an age of budding rationalism, Charles MacKay wrote in *Extraordinary Popular Delusions and the Madness of Crowds* that cups that leapt off shelves and broke were probably the victims of strings or threads being tied to them by disgruntled maid-servants. Strict rationalizations may or may not explain all cases of poltergeists. But now we come to the point of this article.

One of the investigators of our present subject quoted a scholar of the classics that the phenomenon *did not take place* in the ancient world. (Unfortunately, I don't have the reference at hand.) I should like to take issue with that statement, for there are certain references that tend to show the existence of the poltergeist in the ancient Roman world, at least. Suetonius was a scandal-monger, but nonetheless an interesting and very good writer. His study of the early emperors is very informative (see *The Twelve Caesars*, translated by Robert Graves and revised by Michael Grant, New York, Penguin, 1987). In his descriptions of the birth place of Augustus, Suetonius records a curious belief that the room in question was sacrosanct or at least guarded by a "horror". Someone bought the property and, presumably not knowing of the "horror" inhabiting the room, went to bed in it. An invisible force threw him from his bed. He was found some time later lying injured near the door with his bed-clothes (Suetonius, p. 56). He had not entered the special room for a good enough reason and, in addition, had not "purified" it first.

Another report: Before his assassination, Julius Caesar was warned of his fate by many omens (at least according to writers after the fact). After a bad dream of his death, his wife Calpurnia woke up suddenly and the door to her bedroom "...burst open of its own accord" (Suetonius, p. 50).

And then there are numbers of reports of "spontaneous" fires starting up on alters as a famous person passes by. This was always taken as a particularly good omen. Tiberius was one of the fortunate recipients of such an omen (Suetonius, p. 122).

We do know that "miracles" did not begin with the Christian era, for the ancient writers are full of portents, omens, and signs.

Some poltergeists might even take visible from (Bayless, Ch. 8 generally), and even the distinction that ghosts haunt places while poltergeists haunt people is not to be taken as absolute (Bayless, p. 83). If we allow "ghosts" in the "poltergeist" door, we might even produce yet more reports from the ancient world. And what about pagan *religious* apparitions? Who were the "divine" two that set the funeral couch of Julius Caesar on fire? (Suetonius, p. 52). What was the giant warrior seen by a Greek at the Battle of Marathon?

The classical scholar M. I. Finlay, in his *Ancient History: Evidence and Models*, New York, Viking, 1986), makes a convincing case that our records from the ancient world are not complete. And, even if they were, that we might experience difficulty in arriving at their "real" meaning. We also know that the Moslem invaders of Egypt burned the books of the great library at Alexandria. The point to this brief survey of the poltergeist, aside from the interest engendered by the subject, is to bring into doubt the statement that the ancient world "had no poltergeist phenomena." If we note the fact that there are extant ancient reports that may be taken to be of poltergeists, and remember the incomplete nature of the extant evidence, perhaps we should pause before accepting the poltergeist as a more "modern" phenomenon.

A real question would relate to the actuality of the phenomena. Given literary creations and the hoaxes admitted

by investigators of this oddity, we must ask if poltergeist reports embody any truth at all. We can say that some of those who report poltergeist activity really do believe in the actuality of the "events" and have not created them from imagination. Recently, a new source of possible "poltergeist" activity has been found in an unlikely source. Some people having dissociative personalities of a neurotic (not psychotic) tendency have discovered through psychiatric treatment that their "other selves" may be responsible for some puzzling movements of objects. These discrete or semi-discrete personality parts move objects "unknown" to the larger alert personality, so that the result is the inexplicable event. It is not clear just how prevalent such "events" may be, but it is clear that they -- along with hoaxes and literary creations -- must be subtracted from the total of "poltergeist" reports.

Nowadays, to be up-to-date, we should have to subtract the "demonic" element from the possible poltergeist causes, and perhaps substitute the concept of "temporal anomaly" for it. Can people or animals "reach through time itself" in order to cause the peculiar effects known as the poltergeist? Are poltergeists real? Whether real or not, we have attempted to show here that such reports are not limited to the modern world, but instead have an ancient pedigree.

LETTERS TO T.A.R.A.

This section is reserved each issue for letters from our readers. Feel free to share your ideas, questions and personal experiences. Spelling and grammar will be corrected, when necessary, only to make the text clear. The length of some letters may be shortened to allow room for other letters, so long as the intent of the letter is not changed or altered.

Dear Mr. Gardner,

Thank you for the excellent, yet inexpensive, newsletter that I recently subscribed to. I enjoy the interesting mix of articles and the "unique" feel to it. Although I can tell that you yourself are somewhat skeptical, I am pleased that you maintain a fairly open mind about a wide range of subjects.

I think the feature I liked best in the last two issues was your *A Dictionary of Fairies, Elves and Monsters*. Having been interested in fairy tales and folklore for a good portion of my life, that came as a pleasant surprise. I have never seen anything like this in a Fortean-type publication. Bravo! Anyway, before I get your head too swollen, I did want to say that I wished the two parts could have appeared in the same issue. That was my only gripe, I guess.

I look forward to seeing the future pamphlet on this subject that you mentioned in one of your "Message From the Editor" spots. It should be a worthy addition to any folklorist's or Fortean's library.

I hope someday that you will be able to upgrade *Elsewhen* and increase frequency to bi-monthly. I wish you the best of luck with all of your endeavors.

C. Baker
San Angelo, TX

[Gee, what can I say? I appreciate the kind words, Mr. Baker! The expanded and updated version of my dictionary is nearly completed. It is considerably larger and I have made changes to many of the original entries. It will be called A Dictionary of Supernatural Beings and Monsters. See elsewhere for information on how to order this publication.

As for increasing frequency... I can't do anything about that until I get enough material coming in to fill six issues a year. - The Editor]

OFF THE BOOKSHELF

The Goblin Universe

by Ted Holiday

Llewellyn Publications, P.O. Box 64383,
St. Paul, MN 55164-0383,
5"x8" Paperback, 262 pp., 1986, $9.95.

"We inhabit a cosmos where nothing is absolute, final or conclusive..." With these words Ted Holiday introduces us to a world strange and ephemeral, perplexing and astounding; a world he calls *The Goblin Universe*.

This book is a record of Holidays's personal experiences with those paranormal phenomena that are part of the Goblin Universe. His account is rational and thorough — or at least as thorough as one could be with a subject so tenuous. Recounting his own passages through the Goblin Universe, he takes the reader through a series of odd occurrences and curious coincidences that spark the imagination and open the mind.

Holiday covers a wide variety of paranormal phenomena: Ghosts, temporal anomalies, the fairy realm, mysterious animals, and the climactic "The Exorcism of Loch Ness." *The Goblin Universe* culminates in an intriguing discussion of the theory of evolution and presents Holiday's own opinion that the "scientific" community made a big mistake in accepting Darwin's theory as fact, instead of the theory it is. Holiday suggests that many of our current ideas about "science" are wrong because they are based on this incorrect assumption of evolution. Also included is a lengthy introduction by Colin Wilson that could well stand alone as a history of Holiday's literary career and a tourist's guidebook to the strange and wonderful world of the Goblin Universe.

Says Holiday: "Such things [as the Goblin Universe] have never been explained scientifically because we are still awaiting the new Einstein with his bridging formulae to show that the seemingly impossible is just a further aspect of the familiar."

This book will ask many more questions than it answers and leave the reader with a hunger for more. The fifty-four item bibliography at the end will show you where to start. I recommend it.

Alan Peschke

Subjects Covered in *ELSEWHEN*:

- Time Travel & Time Warps
- Lake Monsters & Sea Serpents
- Bigfoot and the Abominable Snowman
- Cryptozoological Specimens/Sightings
- Ghosts, Poltergeists & Hauntings
- Vampirism & Lycanthropy
- UFO's and USO's
- Lost Civilizations & Technology
- Mystery Spots & Vortices
- Meteorological Anomalies
- Out of Place Artifacts
- Impossible Fossils
- The Bermuda/Devil's Triangle
- Unusual Skyfalls
- ESP & The New Age Movement
- Religion: Myth & Truth
- Spontaneous Human Combustion
- Ghost Lights & Fireballs
- Hoaxes, Scandals & Conspiracies
- Pyramids & Stone Circles
- Leprechauns, Fairies, Elves and Others
- Mysterious Disappearances & Appearances
- Near-Death Experiences
- Plus Much, Much More...

SUBSCRIPTION FORM

Complete form and send payment in U.S. funds to:
T.A.R.A.
P.O. Box 20173, Keizer, OR 97307 U.S.A.

[ ] **1 Year, 4 Issues** -- $6/$8 Can./$11 Foreign
[ ] **2 Years, 8 Issues** -- $11/$14 Can./$20 Foreign
[ ] **Back Issues** -- $1.50/$1.75 Can./$2.50 Foreign
List #'s: _____

All prices include postage & handling charges.

(Please Print Clearly)

Name _____

Address _____

City _____ State _____

Zip _____ Country _____

Facsimile okay, if you don't want to cut form out.

If you like *Elsewhen*, check out...

FATE
170 Future Way
Marion, OH 43305

Strange Magazine
P.O. Box 2246
Rockville, MD 20852

The International Fortean Organization
P.O. Box 367
Arlington, VA 22210-0367

The Society for the Investigation of
the Unexplained
P.O Box 265
Little Silver, NJ 07739-0265

International Society of Cryptozoology
P.O. Box 43070
Tucson, AZ 85733

J. Allen Hynek Center for UFO Studies
2457 W. Peterson Ave.
Chicago, IL 60659

Fortean Times
96 Mansfield Road
London NW3 2HX
Great Britain

The Gate
P.O. Box 43518
Richmond Heights, OH 44143

U.F.O. Newsclipping Service
Route 1, Box 220
Plumerville, AR 72127

Intuitive Explorations
Box 561
Quincy, IL 62306-0561

Total Eclipse
P.O. Box 1055
Suisun City, CA 94585

Pennsylvania Association for the
Study of the Unexplained
6 Oakhill Ave.
Greensburg, PA 15601

Fortean Research Center
P.O. Box 94627
Lincoln, NE 68509

Coming in the Next Issue of Elsewhen:

* *The Other Realities of Space & Time*

* *The Great Prediction Game*

* *The Time Factor*

* *Revelation from the Crystal Skulls*

* *Anomalistic ABC's*

* *The UFO Observer*

ELSEWHEN is published four times a year in March, June, September and December. The subscription rate in the United States is only $6.00 for 4 issues. Back issues and samples are available for $1.50 each.

SUBMISSIONS are always welcome. We're interested in any of the subjects mentioned on the previous page. We are looking for short articles, illustrations, letters, and reviews. Longer articles or a continuing series will be considered. All articles should be typed or clearly printed, and accompanied by return postage if the original is wanted back.

SUBMISSION DEADLINE: Each issue of *Elsewhen* is prepared way in advance. Submissions should therefore be received *at least six months* before the issue requested. For example, if you want something to be in Issue 10, it should be in the Editor's hands before Issue 8 is sent out.

SUBMISSION MEDIA: *Elsewhen* is prepared using WordPerfect 5.1®. Submissions on MS-DOS 5.25" disks are greatly appreciated and save a lot of time. Typed articles and art-work should be on white paper. All submitted material is subject to editing for spelling, grammar and style, and may be shortened to fit available space.

Remember, *Elsewhen* can only grow and improve with the participation of all contributors and subscribers. Your thoughts, ideas, suggestions, and comments are solicited and welcomed. T.A.R.A. values each and every member!

National UFO Museum

In 1991 the National UFO Museum will open its doors in Reno, Nevada. Exhibits will be but a small part of the museum's "mission". It will be an archive and a repository of UFO data. It will be a bookstore and mail order outlet. It will be a data clearing house and resource center. It will publish its own original books, a regular newsletter for members of the "Friends of the Museum" association, and an annual calendar of UFO history and coming events. Send $2 (to cover the costs of postage and handling) to be placed on the museum's mailing list and receive exciting updates on UFOs and UFOlogists around the world. **National UFO Museum, P.O. Box 20593, Sun Valley, NV 89433.**